“So these Māyāvādīs, *karmī, jñānī, yogī*, they are not *kṛṣṇa-bhaktas*. They'll say: "Kṛṣṇa is not God. I am God. I am also God. Kṛṣṇa is not God. I am God, but Kṛṣṇa is not God." This is their version. Therefore they're rascals. "I am God." They'll declare, "I am God. You are God. But Kṛṣṇa is not God. Except Kṛṣṇa, everyone is God." This is their version. So how much rascal they are we must know. So therefore we should give up their company. *Asat-saṅga-tyāga vaiṣṇava-ācāra*. Otherwise, *asat* . . .
Asat eka strī-saṅgī kṛṣṇa . . . there are *strī-saṅga, vaidha-avaidha.* ***Vaidha*** **means regular**, according to *śāstra*. **According to *śāstra* means restricted**. *Śāstra* restricts. *Śāstra* means *śās-dhātu. Śās-dhātu* means *śāsana*, ruling. From *śās-dhātu, śāstra* has come, *śastra*, weapon, has come. And *śās-dhātu,* from *śās-dhātu, śiṣya* also comes. These words are derived from *śās-dhātu*: *śāstra, śastra, śāsana. Śāsana* means ruling. Sanskrit is very nice language. From one verbal root you can manufacture so many words; therefore it is very difficult to make Sanskrit dictionary. It is very difficult. The so-called Sanskrit dictionaries available in the market, you won't find all the words. It is not possible. Because so many words are manufactured by one *dhātu*. How many they will add? But there is one book . . . what is the name of that book? Meaning, this word means this, this, this, that . . .?

Devotee: Thesaurus.

Prabhupāda: Eh?

Devotee: Thesaurus.

Devotee: Synonyms and antonyms.

Prabhupāda: What is that? Name?

Devotee: It's a . . .?

Devotee: Thesaurus.

Devotee (2): Thesaurus.

Prabhupāda: Disorder?

Bhavānanda: Thesaurus. Thesaurus.

Prabhupāda: Oh. The Sanskrit name or Persian name?

Bhavānanda: No, that is the name for the book. Any book which gives so many different words, word meanings for one word, is called thesaurus.

Prabhupāda: So this *śāstra, śāstra-vidhi. Śāstra-vidhi. Loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. Nityā hi. Na hi tatra codanā*. One does not require encouragement. One is not taught in the school how to learn sexual intercourse. No. These things are already there. *Nitya, nityā hi jantoḥ*. Every living entity has got these propensities: intoxication, sex intercourse . . . *vyavāya āmiṣa. Āmiṣa*: meat-eating, fish eating. They're there already. One does not require to be educated how to eat meat, how to drink, how to use

sexual intercourse. No. It is already there. *Nityā hi . . . na hi tatra codanā.* There is no need of encouragement.

Then why the *śāstra's* ordering that "You eat meat in this way. You drink in this way. You have sexual intercourse in this way"? What is the purpose? The purpose is to restrict him. Because by natural propensity he'll have . . . just like in Western countries there is no marriage practically. But they have sexual intercourse. They think, "Sex is there, available. Why we should bound ourself by marriage tie?"

They think like that. So why the marriage is there? Just to restrict. Without marriage, the man and woman will be open to so many other men and women. Therefore it is to restrict: one man, one woman. Otherwise, if you associate with so many men and so many women, this is animalism. So in order to check him from the animal life, sex intercourse, the marriage is there. This is the purpose.

Therefore *śāstra. Śāstra* means simply restrict. One who is accustomed to restriction, he's perfect. Not indulgence. The animals are not restricted. But nowadays, better animal is restricted. They have got a time for sexual intercourse. But these, these animals, the four, two-legged, two-hands animal, they have no restriction. Any time. Less than animal. Therefore *śāstra* is there.

So *vaidha. Vaidha* means what is sanctioned by the *śāstra*. That is *vaidha strī-saṅga.* Yes. One may have association with the women . . . there must be association with women. By God's creation, there is man, woman. They're meant for being united. So there in the *Bhagavad-gītā* it is said that *dharmāviruddho kāmaḥ aham*: "When sex intercourse is there according to the *śāstra*, that is I am. That is I am." *Dharmāviruddhaḥ*. So there are rules and regulation, how to have sex life.

So . . . there are two kinds of association with women: *vaidha* and *avaidha. Vaidha* means according to *śāstra*, and *avaidha* means without any restriction, without any restriction of the *śāstra*. So *asat, eka strī-saṅgī,* Caitanya Mahāprabhu has said. And the *sahajiyās*, rascals, they interpret *asat eka strī-saṅgī*: one who has got only one wife, he's *asat*; one must have many wives. The *sahajiyās*, you know, they keep so many women, like monkeys, in their company. You see. They have interpreted in this way. *Asat eka strī-saṅgī*.

So we, we, *śāstra* restricts, but rascals, they interpret in a different way, and they enjoy.

”--- https://vanisource.org/wiki/730626_-_Lecture_SB_01.10.13_-_Mayapur?hl=regular|means

“Now *danaṁ, janaṁ, sundarīṁ kavitāṁ*—these are the aspirations of the *karmīs. Karmīs*, they want riches, opulence, material opulence, *danaṁ, janaṁ*: good family, good following, good factory, good office, many followers, good riches, at home—nice wife, nice children. These are the aspiration of the *karmīs. Karmīs* want to be happy within this material world: *śriyaiśvarya-*

rupeśaḥ (SB 1.2.27). They want beauty, they want money, they want material happiness. Therefore Caitanya Mahāprabhu says that *na danaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye*: "I do not want this."
A pure devotee will not aspire after these material opulences, because they are the subject matter for the *karmīs*. And Caitanya Mahāprabhu again says, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Janmani janmani* means repetition of birth. The *jñānīs*, they do not want repetition of birth. They want to finish this repetition of birth and merge into the Brahman effulgence. That is the *jñānī, jñānīs'* objective. But Caitanya Mahāprabhu refuses. *Janmani janmani* means that He does not say that, "Stop My repetition of birth and death." That is not the aspiration.

So a devotee is not aspirant like the *karmīs* or like the *jñānīs*. Therefore Rūpa Gosvāmī says, *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* (CC Madhya 19.167): there should be no tinge of *jñānī's* philosophy, there should not be any tinge of *karmī's* philosophy—that is not pure devotion. That is called *vaidha*, not *śuddha. Śuddha-bhakti*, unadulterated devotion, means *anyābhilāṣitā-śūnyaṁ*. There should be no aspiration except to serve Kṛṣṇa: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī*. This is pure devotion.

"--- https://vanisource.org/wiki/720322_-_Lecture_SB_01.01.01-2_-_Bombay?hl=Vaidha

"**Prabhupāda:** He was trained . . . Viṣṇu worship is not always devotional service. Caitanya Mahāprabhu, when He was presented by Rāmānanda Rāya about Viṣṇu worship, He said: "No, no. This is not the right description. You go further." You'll find in the . . . yes. "You go further." *Eho bāhya āge kaha āra* (CC Madhya 8.59). Because unless they understand what Viṣṇu . . . simple official Viṣṇu worship will not help. One has to become real devotee. *Anyābhilāṣitā* . . .
Generally goes to Viṣṇu for asking something, or any other demigod, they go. People are very much addicted to material enjoyment. Either he goes to *śuddha-bhakti* . . . this *bhakti* means *śuddha-bhakti*. *Anyābhilāṣitā-śūnyam* (Brs. 1.1.11). That, that is transcendental platform. There are *viddha-bhakti*. *Viddha-bhakti*. So one who goes to worship Viṣṇu for some material bene . . . just like Dhruva Mahārāja went. That was *bhakti*, but that was *viddha-bhakti*, adulterated. Dhruva Mahārāja went to gain his father's kingdom. That is *arthārthī*. *Ārtaḥ arthārthī*.

Catur-vidhā bhajante mām (BG 7.16). Four kinds of men goes to worship Viṣṇu: *ārta*, those who are distressed; *arthārthī*, those who are in need of money or material benefit; *jijñāsu*, those who are inquisitive; and *jñānī*—these four kinds. Out of these, *jijñāsu* and *jñānī* are better than the *ārta* and *arthārthī*, the distressed and need of money. So even the *jñānī* and *jijñāsu*, they are not on the pure devotional service, because pure devotional service is beyond *jñāna* also.

Jñāna-karmādy-anāvṛtam (CC Madhya 19.167). Just like gopīs, they did not try to understand Kṛṣṇa by *jñāna*, whether Kṛṣṇa is Bhagavān. No. They simply automatically developed—not automatically; by their previous good activities—acute love for Kṛṣṇa. They never tried to understand Kṛṣṇa, whether He is God.

When Uddhava tried to preach before them about *jñāna* they did not hear it very attentively. They simply absorbed in thought of Kṛṣṇa. That is the perfection of Kṛṣṇa consciousness. Never mind Kṛṣṇa worship, but one loves Kṛṣṇa. And that is wanted. That is spontaneous. Real love means that. A lover does not consider what he is, the opposite party, what he is, whether he is rich man, whether he is educated man or educated.

There is no such consideration. Love is spontaneous. That is an example also. Similarly, love for Kṛṣṇa, that should be simply spontaneous, without any consideration. *Āśliṣya vā pāda-ratāṁ pinaṣṭu mām* (CC Antya 20.47): "Either You trample down under Your feet or embrace me, still, I love You." That is love, that kind of love.

”--- https://vanisource.org/wiki/710103_-_Lecture_SB_06.01.56-62_-_Surat?hl=%C5%9Auddha-bhakti